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A

SERMON

Preached in the

Cathedral Church of St. PAUL,

ON

Tueſday *January* the 25th, 1725.

AT THE

ANNIVERSARY MEETING

OF THE

GENTLEMEN Educated at

St. *PAUL's* SCHOOL.

By *ALURED CLARKE* M.A.
Prebendary of WINCHESTER, and
Chaplain in Ordinary to HIS MAJESTY.

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TO

The Rev. Mr. TOOKEY,
The Rev. Mr. BRADFORD,
The Rev. Mr. KERRICH, RICHARD MARRIOTT Esq;
The Rev. Mr. STEPHENS, Mr. ALLEN WEBB,
HENRY NEWCOME, M. A. Mr. KENRICK HILL,

STEWARDS

Of the late *Feaſt*,

THIS

SERMON

Preached and Publiſhed at their Requeſt,

Is Dedicated by

Their Affectionate School-Fellow,
and Humble Servant,

Alured Clarke.

Galat. VI. 10.

As we have therefore Opportunity, let us do Good unto all Men.

A Diſpoſition to *do Good*, in the largeſt ſenſe, of the Word, is as much the Foundation of all the relative Duties in Man, as it is of the moſt amiable Notions we have of God.

We could have no Encouragement to addreſs ourſelves to the Supreme Being in Acts of Praiſe and Thanks, but from a Senſe of his *Benevolence*. And it is equally impoſſible that without *ſome* Degree of the ſame good Principle in ourſelves, one Man could have any reaſon to place his Confidence in another, or could think himſelf under any *moral* Obligation to proſecute his Good or Happineſs.

We might indeed in particular Caſes find it neceſſary to be juſt and charitable, when a preſent Convenience, or the certain Expectation of a Reward from Men, makes it our Intereſt to be ſo. But, as we may *beſtow all our Goods to feed the Poor, and* yet *have no Charity*; we may likewiſe *render to all their* ſtrict *Dues*, and yet have no *Merit* to plead from it, if neither the natural nor poſitive Laws of God had weight enough to engage us to our Duty. For where the only Pleaſure we take in any moral Action flows from the mere Conſiderations of Intereſt or Convenience, it is by Accident only, we *do that which is right*; and we ſhould in ſome Circumſtances have as ſtrong Motives to be unjuſt and uncharitable, as we could have in others to do *things*, which *are good and profitable unto Men.*

And what is here ſaid of *ſome* particular Virtues, is equally true of all others, in which the mutual Intereſts of Men are concerned.

So that an Habit of doing *Good unto all Men* cannot be the Reſult of Humour, or Chance, or of any variable Principle of the Mind; but of a Principle that is fix'd and unchangeable, as is the Author of all Good. It is the Fountain of all the Duties that one Perſon can owe to another, and therefore it is *That* alone, which can lead us with a ſteady and impartial Hand through the ſeveral Relations and Tyes we are under, and can alone prevent all the little Animoſities, and private Views of Men, and oblige them in every Action to conſider themſelves

ſelves as Parts of a Body, joined in one common Intereſt for the Good of the Whole.

To do Good, *as we have Opportunity*, is to exert ourſelves in every way that we can be uſeful to others, in proportion to the Obligations we are under, or to the Abilities and Powers we have: For without Abilities, we cannot be furniſhed with any *Opportunity*; and as they who have it moſt in their power, can in no wiſe ſupply the Wants and Neceſſities of All about them, they muſt exerciſe their Benevolence on particular Objects, according to the nature of the Obligations they have to do ſo.

To this general Precept the Apoſtle adds a Direction to the *Galatians*, in the Words following the Text, to *do good—— eſpecially unto them who are of the Houſhold of Faith*; by which he points out to them their *poor* Brethren in the Goſpel; who being deſtitute of many, if not all the Conveniencies of Life, but ſuch as they were ſupplied with by their Fellow-Chriſtians, were therefore the moſt ſuitable Objects of their Care and Affection. 'And this perhaps, (to uſe the Words of ABp *Tillot-*'*ſon*) was a Conſideration of the firſt rank in thoſe times, 'when Chriſtians lived among Heathens, and were 'expoſed to continual Wants and Sufferings; but it ſig-'nifies much leſs now, that Chriſtianity is the general 'Profeſſion of a Nation, and is too often made uſe of 'to very uncharitable Purpoſes; to confine Mens Boun-'ty and Benefits to their own Sect and Party, as if

'they, and none but they, were *the Houſhold of Faith*;
'a Principle which I know not whether it hath more
'of *Judaiſm*, or of *Popery* in it.

From this Account of the Nature of the Duty, I proceed to lay before you,

I. Such Conſiderations as may *engage* us to the Practice of *Univerſal Benevolence*. And,

II. *Such* as may *enable* us to perform *it* in the moſt proper and effectual manner.

I. 1. The firſt Conſideration that I ſhall mention, is taken from the *Nature* of *Society*; which can only be ſupported by the Obſervance of that general Rule of Righteouſneſs, that requires us, to do unto others, as we would they ſhould do unto us. The main Tendency of the Laws and Conſtitutions of every Community is to promote and encourage this equitable Practice, and to defend and ſecure that Harmony and Union, without which the Peace and Welfare of the Whole could not be preſerved. And as the univerſal Violation of this Rule would diſſolve all the Bonds of Society, and make one Man a Prey to another; ſo it is only the univerſal Obſervance of it, that can procure the Peace and Happineſs of every Member of the Whole.

And

And as the miſtaken Notions of Intereſt and Advantage will generally prevail over all the Powers of Reaſon and Truth, ſo as to break in upon the Good and Happineſs of Mankind, our Obligations to do good muſt riſe in proportion to the Oppoſition we meet with: For the more the Peace of the World is diſturb'd, the greater reaſon is there for thoſe, who yet retain a Senſe of their Duty, to extend the Influences of a good Mind as far as they can; to conſider how much the Welfare of the Whole depends on the regular Conduct of every Part; and conſequently how intolerable it muſt be for "any "particular Man to put his own Humour or unreaſon-"able Pleaſure into the Scale, againſt ſuch a Weight of "Happineſs as that of *all the World.*"

2. But the Reaſonableneſs of complying with this Duty will appear more particularly, if we conſider, that in the diſcharge of it, we purſue the *natural Inclinations* of the Heart of *Man*; which is fill'd with more ſolid and laſting Pleaſure in dealing out Bleſſings of every kind, than can be taken in the gratification of any Luſt or Paſſion whatever. The greateſt poſſible Advantages of Honour, Wealth, or Power, or whatever elſe there be, which gives one Man the Aſcendant over another, do not render the Poſſeſſor half ſo happy, in any other Uſe of 'em, as in making him an Inſtrument of the Happineſs of others.

Nay, when the Paſſions of Men are cool and quiet, when their Minds are free from Diſorder and Uneaſineſs,

and

and they have no preſent view of private Advantage, it is very evident, that there is hardly any one ſo profligate, but is in *ſuch* Seaſons diſpoſed to comply with the Obligations of Nature, and give a Proof of his Good-will to the reſt of his Fellow-Creatures. Though, as ſoon as thoſe evil Habits, which have got the *Dominion over* him, return to their old Station, *he goeth his way, and ſtraitway forgetteth what manner of Man he was.* For, *from hence come* all that Inſenſibility and Indifference to the Good of Mankind, all that injurious Treatment we give one another, all thoſe ſecret and open Violences we continually practiſe; *even of* our *Luſts that war in* our *Members*, and prevail againſt the Dictates of our Minds. Though, ſtrong as thoſe unbridled Paſſions are, which cloſe the Hearts, and ſpread a Darkneſs over the Underſtandings of Men, the *natural* Bent and Tendency of their Minds to do good, can never be wholly ſubdued, whilſt there remains any Senſe of Good and Evil, or of our Obligations to act according to the Laws of Reaſon and Humanity.

3. But it is our Happineſs, that we are not more obliged to *do Good*, from its being *reaſonable* and *natural* that we ſhould do ſo, than from the Conſideration of our own *Intereſt* and *Advantage*, which are inſeparably annex'd to the performance of this Duty. For *God hath* ſo *tempered the Body together——that the Members ſhould have the ſame care one for another; and whether one Member ſuffer, all the Members* ſhould *ſuffer with it;*

or

or one Member be honoured, all the Members ſhould *rejoice with it.*

There is ſuch a mutual Dependance on one another, from the higheſt to the loweſt, that, as there is no one *ſo great*, as not to ſtand in need of numberleſs good Offices from them that are beneath him; ſo there is no one in Circumſtances of Life *ſo mean*, as to be incapable of deſerving well of them that are above him. And as we ourſelves muſt be more or leſs affected with the good or bad Conduct of all with whom we have to do; ſo muſt they, in their turn, be, with our Behaviour (of whatever ſort) towards them.

There is not any Sphere of Life, in which we can act in ſuch a manner, as to receive *no* Benefit from the good Offices we do, or *no* Injury from our neglecting to do them. And ſince the Methods of doing good are as many, as the ſeveral Capacities, Abilities, and Opportunities which Men have, Every One that omits this Duty, muſt be left *without excuſe*, becauſe Every One is furniſh'd with the means of performing it.

Wealth and Power are certainly great Advantages in the hands of thoſe, who are diſpos'd to make the proper uſe of them. But they who have not ſo great a ſhare of either, may have more Leiſure, and alſo more Opportunities of promoting the Welfare of others. For, though I will not ſay, that Men who abound in the good things of the World, are too far remov'd from the common Diſtreſſes of Life, or too little inclin'd to attend

tend to 'em; it may not be amiſs to obſerve, that they are ſurrounded with more Temptations, are exercis'd with ſtronger Paſſions, and have at leaſt *as many* Wants to ſupply, as Men that are in the lower Stations of Life.

So ſmall is the *real* Difference between one Man and another, in the moſt important Article of all Human Society, *the Power of doing Good.*

And farther,

4. We do not only find an Intereſt in the Exerciſe of our *Benevolence*, as Members of any Body, but have alſo a *ſeparate Advantage* in it ourſelves. For as the Good that we do, is felt by Numbers that are unknown to us, we increaſe our own Power and Strength, and engage more Advocates in our favour, than the outward Circumſtances of the World can poſſibly do. For the benevolent Man is poſſeſs'd of the Hearts of all, with whom he has to do; and therefore, he not only doubles any good Fortune that can befall himſelf, by the pleaſure he ſees others take in his Welfare; but even leſſens the Evils of Life, by having ſo many Sharers, to take off the Load of 'em from him.

On the other hand; More good Events muſt befall him, than are the Portion of other Men, becauſe he not only enjoys thoſe which are his immediate Lot, but partakes in every Good that other Men poſſeſs: For he *rejoices with them that do rejoice.* And though he *weeps with them that weep*, he at the ſame time feels

feels a Pleaſure, that is unknown to the Mind of a ſenſual Man; being well aſſured, that inſtead of multiplying his own Evils, by ſoftening the Sorrows of others, he is laying in a Store of perpetual Joy and Satisfaction of Mind to himſelf.

Thus he lives in a ſettled Courſe of Happineſs, that is not elſewhere to be found; as he enjoys more Friends, raiſes fewer Enemies, is let into more ſubſtantial Pleaſures, and ſubject to fewer Cares and Troubles, than a Man can promiſe himſelf, from the united Poſſeſſion of all the good things *of the World*, together with *the Glory of them.*

If then there be any Regard to the *Good* of Society, or any Obligation to promote its Advantage; if a Senſe of our Weakneſs, and the Neceſſity of our Dependance on the good Offices of others for our own Happineſs; or, if the engaging all with whom we have to do to intereſt themſelves in our favour: If *theſe* are Circumſtances that have any Weight with 'em, one would hardly think it poſſible, that any Number of us could be found wanting in the Performance of a Duty, which is ſo inſeparably annexed to the *private* as well as *public*. Welfare of Man.

5. The *laſt* thing I ſhall mention, (in compariſon of which, all that has been, or can be ſaid, is of little conſequence) is, that without ſome Progreſs in *this* great Article of Perfection, we are but ill prepar'd for the Happineſs of a Life to come.

For he that can live here inſenſible of ſuch Obligations; that has no Affections out of the little Circle of his own Friends; that is neither touched with the Wants and Sufferings of Mankind; nor has any Emotions of Joy and Satisfaction at their Welfare and Proſperity, unleſs he receives an immediate Advantage in the one, or feels an immediate Loſs in the other; is *yet* to learn the nature of the Chriſtian Religion: And he muſt be very *far from the Kingdom of* Heaven, if it be true, that the Happineſs of the next Life does in great meaſure conſiſt in communicating with the Happineſs of others; and alſo, that without a Miracle, nothing but that *comprehenſive* Goodneſs of Mind we carry along with us from hence, can make us *capable* of the enjoyment of Heaven itſelf.

Having treated of the ſeveral *Engagements* we are under to practiſe the Duty of *univerſal Benevolence*; I am in the next place to lay before you,

II. Such other Conſiderations, as may *enable* us to *do Good unto all Men* in the moſt proper and effectual manner.

For, let a Man's Wiſdom and Knowledge be never ſo great, his Power of acting never ſo extenſive, and his Diſpoſition of Mind never ſo ready to exert *all theſe* for the Good of the World; his Sphere of Life is ſo very ſmall, that he can neither acquaint himſelf with

with the Circumſtances of even many of thoſe that are neareſt to him; nor be provided with the means of aſſiſting 'em in their ſeveral kinds of Want.

So that the more univerſal a Man's Benevolence is, the more Uneaſineſs he ſuffers, from a Senſe of his Inability to put it in practice; an Evil that conſtantly attends upon all the generous and exalted Affections of the Mind. But as it is the *neceſſary* Effect of finite Capacities, inſtead of the Remorſe, which a Breach of any *moral* Obligation carries along with it, it fills the Mind with the higheſt Pleaſure, that a Senſe of the greateſt *Inclination* to do Good, can poſſibly afford.

But, though we are not able to do all the good we *would*, we muſt do all we *can*: We muſt *do* it, *as we have Opportunity*, and muſt therefore preſcribe ſuch Rules to ourſelves, as will enable us to perform it in the manner that is moſt ſuited to our own Abilities and Powers, as well as to the Wants and *reaſonable* Expectations of others.

1. As we have but a narrow Compaſs to move in, we muſt act like wiſe Stewards, and deal out our Kindneſſes by *Weight* and *Meaſure*; that, by means of an inconſiderate hand, they may not prove injurious to the Parties who receive 'em, or (which is worſe) be the means of enabling *them* to be injurious to others.

When thou wilt do good, (ſays the Son of *Sirach*, Eccluſ. xii. 1.) *know to whom thou doeſt it*. For, the Advice that is not given *in due Seaſon*, or that is ſpoken

in *the ears of a Scorner*; the pains which are taken to inſtruct them, that *hate Knowledge*; or the Liberality that is beſtow'd, either on them that want it not, or on them that would make a vain, unprofitable, or pernicious Uſe of it; *Theſe*, or any other Inſtances of Bounty, that *do not* promote the Cauſe of Vertue, or that *do* advance the Intereſts of Vice, are *any Thing*, rather than the Duty we are enjoin'd to practiſe; inaſmuch as they not only fail of producing the genuine Fruits of a Benevolent Mind, but often make *that* Diſpoſition the Occaſion of *Evil*, which is the peculiar Bleſſing of Heaven, when it's exercis'd on proper Objects, and becomes an happy Inſtrument of *Good*.

2. The *next* thing we have to conſider in the diſcharge of this Duty, is the *Nature* and *Importance* of the *particular Engagements* we are under. And tho' it is impoſſible to ſay *where* lies the force of every private Obligation, from the infinite mixture of Circumſtances, that are peculiar to almoſt each particular Man; yet there is hardly any Caſe, which is too difficult for us to determine for ourſelves. Every one *can* feel the Weight of the Kindneſſes he receives, if the Number of his Prejudices and Paſſions do not bear down the oppoſite Scale. But if they *do*, they will indeed prevent a right Judgment of things, as they will conſtantly prevail againſt Obligations of all ſorts, how great or many ſoever they be.

The

The nobleſt Affection in human Nature, and that which ought to have the firſt place in our Hearts, is a ſteady and unbiaſs'd Regard to the Welfare of our COUNTRY. And tho' the many great Examples we have of this kind among the *Ancients* are beheld rather with Surprize than Approbation; and every Argument, that can be uſed to enforce this Duty, is rather treated with Ridicule, than received with the Attention it deſerves: Yet if it *ſtill* be true, that without the Protection we receive from *hence*, no Benefits of any kind can be ſecured to us; it will follow, that every other Obligation muſt be ſwallowed up in the Duty we owe to *that Public*, by which alone we can enjoy all the Advantages we have, and all that we farther promiſe to ourſelves.

And it ſhould be *enough* to engage an *Engliſhman*, to a diſintereſted Love of his Country, to conſider, that the Conſtitution of our Government is fram'd for the Good of the whole People, and not to ſatisfy the private Views of a ſingle Tyrant, or of any Number of 'em; and, what is ſtill more uncommon, that every End of this Conſtitution is ſo far purſu'd, as to render us happy above all the Nations of the Earth. But tho' without this *latter* Conſideration we ſhould have little ground of Comfort from any other Advantages, we may in great meaſure reaſonably impute it to the Goodneſs of the *former*. And accordingly we find, that almoſt all the Inſtances we have upon *Record* of Men that have ſacrificed their private Intereſt to the

Good

Good of their Country, are drawn from Communities, in the Preſervation and Defence whereof, the general Good and Happineſs of the People were concern'd.

In the next place, the *Tyes of Nature* do generally (and almoſt without exception) oblige Men to conſult the Intereſt of thoſe (next to their own Offspring) from whom they have receiv'd their Birth and Education. And as our future Succeſs depends chiefly on the care of our tender Years, they who have in *this* reſpect been *inſtead* of Parents to us, have an undoubted Right to a principal Share in our Affections.

And I flatter myſelf I may leave it to *my preſent Hearers*, to determine how much we owe to them that have contributed to our *Well Being*, and have been the Inſtruments of doing us Good in thoſe early Seaſons of Life, when the Foundations of ſo many real Advantages were laid.

The remoter Alliances of Blood, as alſo thoſe of Friendſhip, which beget a conſtant Train of mutual good Offices, for the mutual Comfort and Support of one another, ſeem to have the next Pretenſions to our Regard.

After theſe, the Benefits we receive of every kind muſt be repaid, in proportion to the Nature and Importance of 'em. And there may (for ought I know) be *other* Obligations, which in particular Circumſtances muſt take place of many that have been mention'd; ſuch are the *Extremities* of Want, to which the common

mon Senſe of Humanity (ſuperior to all partial Regards) requires us to give our immediate Aſſiſtance.

All that I ſhall obſerve farther in this place, is, that the Generality of the Inſtances I have mention'd, are ſuch as the common Rules of Juſtice require us to obſerve. For no more is demanded of us than to return the Kindneſſes that have been confer'd upon us, by *ſuch* means as are in our power; which they who are ignorant of the firſt Principles of Morality, nay even the worſt of Men, are for the moſt part diſpos'd to comply with: *for if ye do Good* only *to them which do Good to you*, what is the great Merit that can be made of it? *for Sinners alſo do even the ſame* (Luke vi. 33.)

And therefore after having *rendred to all their Dues*,

3. We muſt proceed to *Acts* of *Mercy* and *Kindneſs*, and omit no Inſtance we can give of our *Diſpoſition* to be of uſe and ſervice *unto* ALL *Men, as we have Opportunity* to be ſo.

And here not only Countrymen and Friends, but Strangers and *even* Enemies; not only they that are of our own Houſe, or of our own Communion, but Men of *every* Party and of *every* Perſuaſion, have all a Right to ſuch Aſſiſtance, as is moſt agreeable to the Nature of *their* Wants, and of *our* Abilities.

And though the particular Obligations that have been mention'd, may ſeem to take up our whole Time and Thoughts for an effectual Diſcharge of 'em; yet either for want of *Opportunity*, or by means of the *various*

Methods

Methods there are of doing Good, we may be conſtantly employ'd in filling up the empty Spaces of Life, with *many* Offices of Humanity and Kindneſs, which can no way affect the higher Obligations we are under.

And, where we find ourſelves unable *to do the things that we would*, we may yet *fulfill all* our *Righteouſneſs*, by manifeſting the Sincerity of our Inclinations to do them.

I have now done with what I propos'd, and ſhall ſpend the Remainder of this Diſcourſe in making a few Inferences from the Whole.

I. Since it is evident, that all the *Merit* we can plead from the doing Good, muſt ariſe from its being the Effect of a diſintereſted and affectionate Mind, we ought by all means to cultivate thoſe noble and generous Sentiments, which enlarge our Minds, and make us incapable of being happy ourſelves, but by the Happineſs we communicate to others; ſuch as have the greateſt Tendency to preſerve every good Diſpoſition in us, and to root out thoſe ſelfiſh and narrow Practices, which ſubvert the Foundations of Society, and put an end to the Peace and Quiet of the World.

Benevolence is not that ſmooth and affable Behaviour the Politician affects, when he is taking advantage of other Men's Paſſions by the reſtraint of his own; nor is it that Good Breeding, which is requiſite to make Men live

live in any degree of Temper with one another. But it is of a kind that has an equal Influence upon a Man in all his Actions of whatever ſort. It directs him to do *all things with Charity*, and convinces him that it is his Duty to make every one with whom he has to do as eaſy as he deſires to be himſelf.

And as no one thing has driven *it* ſo far away from the Hearts of Men, as that *pernicious* Zeal which has been induſtriouſly promoted, at the expence of all, that is good or valuable in human Life; as *this* is, in a very peculiar Senſe, *the Sin which doth ſo eaſily beſet* us, we ſhould endeavour to *lay aſide every Weight* that our Prejudices have loaded us with, and judge of the Sincerity of Men's Zeal, by the worth of their Actions; and not make the Warmth of their Temper any Proof of the Goodneſs of their Cauſe.

Let us therefore be conſtantly upon our Guard, that when we are in the proſecution of any matter, be it of never ſo great, or never ſo immediate Concern, that our Zeal does not prevail over our *Humanity*. For if the *very* Righteouſneſs we poſſeſs be *in the Gall of Bitterneſs*, it is much to be fear'd, that we have nothing *leſs* at heart, than the *real* Good of Mankind, and that we engage too much with the Weapons of *this* World, to be zealouſly and rightly affected in the Concerns of the *next*.

And as the Command of our Paſſions, and the right ordering of all our Affections, are of the higheſt Con-

ſequence to us in *whatever* Station of Life we engage, being the chief Inſtruments we have of *doing Good*; *this* ought to be one of the Advantages we have received from our Education. For unleſs we have made this Uſe of it, in ſpight of all the other Experience we have gain'd, or all the Learning and Knowledge we can boaſt, we *are ſtill without Underſtanding*, and *know nothing yet as we ought to know*.

II. From the ſeveral Obligations we are under to *do Good*, and the *various* Methods there are of purſuing them, ſome of which are ſuited to every Condition of Man, it plainly follows, that as it is a *Duty*, from which there can be no Exemption, we ought to be *diligently* employ'd in it, *as we have Opportunity*.

In order to this, we muſt exert ourſelves in every way wherein we are enabled to be beneficial to others; that ſo we may neither *loſe* the Powers we have for want of Uſe, nor *hide* the Talents we are poſſeſs'd of, by a ſlothful and indolent Life. *Every Branch* (ſays our Saviour *Joh.* xv. 2.) *that beareth not Fruit, ſhould be taken away*; for there is *no one* that can have any Superiority either of Mind or Fortune, which deſerves the Regard of the World, but in proportion to his Endeavours, to make *that* Superiority of Uſe and Service to *all* that are about him. Nor is there a more inſignificant Character in human Life, than that of a Man who confines himſelf to his Study or his Shop, and leaves no other Memorial behind him, than that he did do ſo. No

No one ſhould live in ſuch a manner, as to ſtand in need of an Excuſe for it. And it is hard to ſay, whether the Man, who has attain'd much Learning and Knowledge, or much Experience in any human Affairs, without applying *them* to the Good and Happineſs of Mankind, deſerves more of our Indignation or our Contempt. For every Degree of Underſtanding, and every Advantage of Fortune to one that *liveth* only *to himſelf*, can ſerve no other purpoſe, than to ſink him below the reſt of his Species into an ignoble and uſeleſs Being.

It is indeed commonly obſerved, that the Principle of *doing Good* is exerted with more Strength in thoſe who are *young* and *unexperienc'd* in the Affairs of the World; and that the many Difficulties Men meet with, and the little Encouragement they receive, do at length abate their Zeal, and ſo effectually cool their beſt Reſolutions, that, as *the Years draw nigh* which they *can have no pleaſure in*, they learn rather to ſtand upon their Guard againſt others, than take any pains to make others a Guard to themſelves. They are weary before the Race is half done, and preſuming they are in no capacity of leaving things better than they found them, they are contented to ſtand ſtill; tho' not without making ſo much uſe of the Experience they have gain'd, as to ſanctify the cautious, or rather crafty Methods they are in, with the ſolemn Appearances of Wiſdom and Prudence.

But this Remark, inſtead of excuſing *their* Conduct, ſhould rather convince *us* of the Neceſſity we are under, of preventing the Growth of ſo pernicious an habit, whilſt we have ſtrength enough to do it. For as on the one hand, a Principle of *Benevolence* ought not to be imputed *merely* to the Heat of Youth, becauſe nothing that is inconſiſtent, either with the nature of our Abilities, or our Obligations, *can* be imply'd in the Notion of *doing Good*: So on the other hand, *it* ought to be conſidered as a Duty, from which no Age or Condition of Men can be exempted; becauſe every Chriſtian Virtue, and every Degree of Perfection, in which the reſt of Mankind are at all concerned, muſt receive all that is *lovely* or *praiſe-worthy* from it.

And therefore, inſtead of being diſcouraged by the coldneſs and indifference, or by the perverſeneſs and oppoſition we have to ſtruggle with, (which are the proper *Trials* of our Virtue) we ſhould rather *remember how ſhort our Time is*, and *abound ſo much the more in every good Word and Work*, as we ſee the Hour *approaching, when no Man can work.*

III. Laſtly, As the Deſign of *this laudable Solemnity*, is to do Honour to Our School, and to make all due Acknowledgements to God, and the Memory of our Benefactors for the Advantages we have received from it; I promiſe myſelf I need make no Apology for the choice of a Subject, which, in every part of it, points out to us the

the only Method of paying our Tribute of Praiſe and Thanks. For we cannot manifeſt the Sincerity of our Diſpoſition to *do good unto all Men*, if we decline any *Opportunity* that offers itſelf, of diſcharging the more particular Obligations we are under.

And of *whatever* kind the Advantages be, that we receive from a public Education, it is the moſt *natural* Return we can make, to employ all our Wiſhes and Endeavours, towards rendring it as uſeful to *others*, as it has been to *ourſelves*.

And though * that Great and Good Man, who thus provided for our Welfare, or they who have ſince been the immediate Inſtruments of it, be removed far out of our ſight, yet have they *left a Name behind them*, and laid an Obligation upon all who have had an *Opportunity* of receiving the Benefit of their Endeavours, to follow after their Example.

And therefore, *whether* we have ſucceeded in the World by the Improvements we have made in the *liberal Arts* and *Sciences*; —*whether* a Spirit of Emulation, (the peculiar Advantage of a public Place of Inſtruction) hath gone along with us in our other Undertakings; ——*whether* an early Application to Buſineſs has taught us ſo much Diligence as is neceſſary for the common Offices of Life; —*whether* the Friendſhips we contracted, have made us to proſper in all our ways; or *whether* the

* Dr. *John Colet*, Dean of St. *Paul's*.

Temporal

Temporal Advantages we enjoy'd, were owing to the Bounty of our Munificent FOUNDER; — *whichſoever* of *theſe* have been the Occaſion of the many good things we have ſince receiv'd, (as *ſome* of 'em ſurely have) we muſt be under great Obligations of making all due Returns of Gratitude for them, by doing unto others, as we have been done unto.

For there is no other way of paying any Regard to the Memory of our Benefactors, than to proclaim our juſt Senſe of the *worthy Deeds that were done by them*, by promoting the Example they gave, and by ſetting the ſame ſort of Merit as they encouraged, to public View, whenever we find it.

And to thoſe who think there can be any Honour reflected upon us from the (*a*) Character of our *Founder*, or the Circumſtances of his Benefaction; it may be ſufficient to obſerve, that he was high in the Favour of his Prince, and in the Eſteem of the greateſt and wiſeſt Men of the Age he liv'd in; that he ſtrongly oppos'd the Corruptions of the *Romiſh* Clergy; and that he laid his uſeful Foundation at a (*b*) Time, when leſſer Charities of that kind were ſet up in greater Numbers than had been known for Ages before; by which means the Uſe of human Learning was reſtor'd in ſo great a meaſure, as to pave an eaſy way for the happy Reformation.

(*a*) V. Life of Dr. *Colet*. *Lond*. 1724. (*b*) *A. D.* 1509.

And

And if theſe be Conſiderations of any weight, we can want no inducement to perſuade us to be inſtrumental in carrying on the Work which he begun with ſo much advantage to *the Public*, in the two great Articles of Religion and Learning.

I ſpeak it to *his Honour*, that it was for the ſake of the *Public*, and not for any *private* Conſideration, that he founded his Charities; for I ſhould think my time but ill ſpent, were I to diſmiſs THIS AUDIENCE with Thoughts full of Partiality to themſelves; or kindle in their Breaſts any Sentiments of Affection towards each other, that had not an equal Influence upon the Good and Happineſs of the general Society to which we belong. For there can be little that is Noble or Great, that is Amiable or Praiſe-worthy, in a Benefaction which is deſigned for the ſeparate Concerns of a *particular* number of Men; or for the promoting an Union of ſo contracted a Nature, as to exclude all regard to the Welfare of the Community.

The *only Merit* of all Charities, conſiſts in their having been *intended* for the general Good of Mankind; and their *only Glory* muſt follow from their having been *conducted* in a manner ſuitable to that Intention.

So that the higheſt Satisfaction we are capable of taking in the agreeable Solemnity of THIS DAY, muſt ariſe from a Conſideration of the Benefits which the Public may receive from the liberal Returns we are making to the Place of our Education. And what greater Honour can we

pay

pay to the Memory of our Founder, or what better uſe can we make of the Examples of thoſe eminent Men, who have had their Education amongſt us, than to render the little ſhare of Happineſs, the beſt of us can communicate, as effectual and extenſive, as it is *capable* of being made.

This is that Univerſal Benevolence, which is the *Soul* of the Chriſtian Religion, for it is by the influence of this divine Principle on our Lives and Actions that all Men may know, we are Chriſtians indeed, and are the ſincere Followers of our Great Maſter, who *went about doing Good*, and who *lived* as well as *died* for the Happineſs of all.

And therefore,

Let us *have theſe things always in Remembrance, let this Mind be in* us, *which was in Chriſt Jeſus*, that *no Man ſeek his own, but every Man another's Wealth.* And God grant that we may not only ourſelves receive the ample Reward of our Labours, but may leave behind us ſuch Impreſſions of the good things we do on the Minds of others, as may perſuade them alſo to *go and* Do Likewise.

FINIS.

N. B. *The Money collected at the* Feaſt, *for* Charitable *Uſes, amounted to* 40l. 16s. *and is diſpoſed of as follows:*

	l.	*s.*	*d.*
1. For the Admiſſion of a Boy into the Univerſity	10	00	00
2. For putting out a Boy to an Apprenticeſhip	06	00	00
3. For teaching *Eighteen* Boys Writing, and Arithmetic a whole Year	18	00	00
4. For Books to the School Library	06	16	00
	40	16	00